

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XIX.]

CHICAGO, APRIL 16, 1887.

[NUMBER 7.]

CONTENTS.

EDITORIALS—

Notes: The Kansas Post-office Mission Report; the Louisville Woman's Congress; a Love Offering; Rev. N. M. Mann on the Folly of Preaching; a Story of Tact; Judging by Excerpts; an Appeal to Young Grandmothers; Arbor Days; the Enemies of Song-birds; an Occasion for Surprise; Forestry; the Dangers of the "Ethical" Fellowship; the *Reporter of Organized Charity*; the True Line of Vision 91
The Western Unitarian Conference 93
Character and Citizenship.—J. V. B. 94

A Declaration Concerning Unitarian Fellowship and Doctrine.

—W. C. G. 94

CONTRIBUTED AND SELECTED—

On Easter Morning. A. W. B. 95

The Kansas Post-office Mission. JOHN S. BROWN. 95

THE HOME—

The Chicago Gamin. 97

NOTES FROM THE FIELD. 98

ANNOUNCEMENTS. 99

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TABLE OF CONTENTS OF THE OPEN COURT FOR MARCH 17.

SPECIAL CONTRIBUTIONS—	PAGE.
The Art of Making Poverty. Part I. M. M. Trumbull.....	57
The Rights of Those Who Dislike Tobacco. Anna Garlin Spencer.....	60
Chats With a Chimpanzee. Part I. Moncure D. Conway.....	62
The Evolution of Character and Its Relation to the Commonweal. Miss M. S. Gilliland.....	63
Monism in Modern Philosophy and the Agnostic Attitude of Mind. Part III. Conclusion. Edmund Montgomery.....	65
Putting Off the Old Man Adam. W. D. Gunning.....	67
That Previous Question. J. H. Fowler.....	70
The Decadence of Christian Mythology. W. S. Kennedy.....	71
EDITORIALS—	
Religion in the Public Schools.....	73
The Revivalists We Have, and the Revivalists We Need.....	73
Notes.....	74
ESSAY AND DISCUSSION—	
Darwinism in Ethics. W. M. Salter.....	77
Further Comments on Mr. Hegeler's Essay.....	82
CORRESPONDENCE—	
Resolutions by the Free Religious Association. Fred. M. Holland.....	83
POETRY—	
Schiller's Gods of Greece. B. W. Ball.....	83
BOOK NOTICES—	
Philosophical Realism. William Ierin Gill.....	83
Practical Piety. Jenkin Lloyd Jones.....	84
Magazines. Treasure Trove—Scribner's—Art Amateur.....	84



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CHICAGO, APRIL 16, 1887.

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EDITORIAL.

THERE is nothing which so strengthens a rising cause as persistent attack, because it compels people to seek truth for its own sake alone.

ONE pleasing feature of the Kansas Conference report in our columns this week, was the post-office mission report by Father Brown, the *young* octogenarian of Kansas, whose enthusiasm for work is unabated, and who appreciates the rare opportunities opening out before us in the post-office mission field. The whole paper is so full of inspiration and vitality that we print it entire.

THE whole edition of the Louisville Woman's Congress reports (held last fall) was totally destroyed by the burning of the Richmond hotel, Buffalo, on the 13th of last month. The papers are safe and will be issued directly. The reports of secretary, treasurer and list of members can be furnished, with a few of the others; but the bulk of vice-president's and committee's reports cannot be rewritten.

AN interesting and touching bit of fellowship was realized last Sunday in All Souls church, Chicago. On the desk was a pretty vase of pulsatilla, the "Pasque flower" of the east, which the little children of the baby All Souls church of Sioux Falls, Dak., had gathered, the first-fruits of the prairie, and sent as a love offering through the mail to the four-year-old mother church in Chicago. Thus it is that subtle bonds of kinship reach out; the undogmatic fellowship of the west is becoming vascular; "cut it anywhere and it bleeds." This "veined humanity" is sure to clasp hands and hearts around the growing things of the spirit.

REV. N. M. Mann has recently been preaching "On the folly of preaching", and has given the stay-at-home Christian many points which this Sunday sleeper might not think of. Mr. Mann has been behind the scenes and knows; but still we are glad to find that he concludes with the confidence that the preacher must go on with his preaching and not be discouraged, for it is the appointed means of saving the world. It is slow, like many another divine operation,—like the building of the hills or the scooping of the valleys. God makes not haste. He is patient, as one has said, because He is eternal. Progress, we have learned, is nowhere by sudden leaps. Nature abhors the miracle, and guards by infinite precaution against cataclysms. The preacher is often anxious to make a stir, but Nature holds him to her bosom, and will not admit of much commotion.

A STORY told of Dr. Charles Stearns, a Unitarian minister at the beginning of this century, is a good illustration of being as wise as a serpent and as harmless as a dove, and shows how well tact will serve when springing from real kindness: "An invitation had been given in the papers to meet at Concord and form a Bible society for Middlesex county. It appeared that the invitation had been published in only two papers; and consequently it had been seen by few, and our gathering was very small. Doctor Stearns was chosen Moderator. The question came up, 'What shall we do? Shall we *now* organize, or adjourn till we have a fuller meeting?' Doctor M—— pleaded earnestly for organizing *then*. Doctor R—— pleaded as earnestly for adjournment. Thus we were in quite a quandary. The Moderator, looking blandly around, said, 'Doctor M——, I admire your zeal, for it is

good to be always zealous in a good cause; and I also, Doctor R——, admire your conservatism, because we should let our moderation be known to all men, inasmuch as the Lord is at hand.' Then addressing the little company, he said, 'Gentlemen, is it your pleasure that we adjourn?'—and the general response was an emphatic *yea*."

THERE is a Greek story of a sophist, who desiring to sell his house carried a specimen brick around in his pocket, hoping thereby to satisfy the purchaser of the merits of his building. We have also read of an artist who submitted the cast of a nose and the big toe to the committee that was to pass upon the merits of his statue in competitive contest. These men remind us of certain Unitarian ministers and writers, who are still busy in trying to give "perfectly fair" representations of certain parties, by printing and commenting upon certain fragmentary sentences and half sentences, carved out of rounded discourses, and certain lines which, compared to the whole life and conviction, purpose and intention of the parties concerned, are far more fractional and unjust to the whole than the brick and the art fragment indicated above. We have read somewhere of a *doctrinaire* who justified suicide on Biblical grounds, offering the following easily authenticated Bible text in point: "And Judas went out and hung himself. Go thou and do likewise."

The "Mothers' and Daughters' Meeting" at All Souls church, in this city, which began a week ago, promises to be a decided success. The first lecture, by Dr. Elizabeth Chapin, on "From Girlhood to Womanhood", was largely attended. We quote the following appeal to the young grandmother:

"Oh, mothers! do not fold the hands across your empty lap, and say at fifty, 'The story is told'. If home has been so all-absorbing that outside interests have fallen away from you, find the broken thread, or take up a new one, and you will soon find yourselves among the world's creators. The summer sunshine went with the children, but your autumn may be long and bright, with real 'halcyon days' here and there. Your daughters, now young mothers, will feel that your example has given them a larger life-lease, and the world must needs acknowledge its errors. The promise for the 'golden age' for women is fair, but its realization will never be reached until home training undergoes the needed reformation, and its girls and women secure a physical poise which shall give judgment and stability to all their undertakings. Upon the women of to-day devolves a mighty task, but when filled with glory and honor, it teems with rich possibilities."

The Arbor Days that have been started in many states are good signs, and should be fostered. Eleven states have already established these Arbor Days by acts of legislature. Public schools are to take part in the celebration. A circular of the Bureau of Education says: "The celebration of Arbor Day, as instituted by Governor Morton, in Nebraska, is one of the most powerful means thus far employed in this country for educating the people in the important facts relating to trees and to forests. In the prairie states it has stimulated the planting of many thousand acres of forest trees for economic purposes, and it has given an impetus to practical forestry that is moving on in geometric ratio across the treeless plains toward the eastern base of the Rocky Mountains, carrying innumerable blessings in its course. But the celebration of Arbor Day as instituted at Cincinnati in the spring of 1882, by the planting and dedicating of memorial trees, I would have observed by the public schools everywhere. No better method, and none half so attractive, has been discovered for

arousing enthusiasm and imparting correct ideas to both young and old of the beauty and utility of trees and forests."

MRS. G. E. GORDON, secretary of the Wisconsin Humane Society, in the seventh annual report of that society, recounting the amount of work accomplished, says: "Something has been done to prevent the wanton destruction of our song-birds, though with less well-marked results than in other directions; and for the reason, I suppose, that all boys have, or seem to have, to pass through a 'barbarian era' in their growth, when the instinct for killing is very marked." But Mrs. Gordon does not touch the primal danger to our song-bird: it is not "the barbaric era in the boy", but it is the passion for decoration in the woman reverting to barbaric conditions, that still persists in enjoying the plumage of butchered birds, in her hat. The barbarian also remains, in the man who under the guise of "sportsmanship", still delights in taking life. The son of such a father and such a mother must needs be expected to delight in throwing stones at birds, impaling flies, and robbing birds' nests. Example is the most potent teachers: "Train up a child in the way he should go, and when he is old he will not depart from it."

We share in the surprise, though we try not to share in the impatience, of the diligent brother who writes us as follows:

Permit me to say that I am made ashamed, almost every week,—made ashamed, and all but disheartened,—by the persistent falsity to truth of many who call themselves Unitarians and print Unitarian literature. For one instance, in the *Every Other Sunday* for April 8, circulated among the children of my school yesterday before I had seen it, occurs a "Scriptural Geographical" exercise—prepared for that paper, and impliedly recommended as an example for Unitarian Sunday-schools,—in which the places in Palestine where "Christ" performed all his "miracles" are pointed out with labored and scrupulous time-serving: "Cana, where he turned water into wine;" the lake-side, where a sifted sediment of a residuum of fish and loaf was increased to more than enough to feed thousands; the roads and hedges where blind and dumb men were made to see and hear; the towns where the dead, even, were "raised";—and all the remainder of the wicked and foolish fabrications and exaggerations. All this is cruel and disastrous! * * * Not long ago a friend, visiting in Massachusetts, wrote me of a Unitarian "service" which she attended. The opening hymn was "Rock of Ages cleft for me, let me hide myself in thee",—with the "riven side", the "blood", and all! And the remainder of the "service" was of a similar nature. I wrote back somewhat like this: "I am surprised that many who call themselves Unitarian call themselves also liberal, rational, progressive. Perhaps, however, the surprise should really lie in the fact that many who call themselves liberal, rational, progressive, call themselves also Unitarian."

THE attention of the country needs awaking to the subject of Forestry; but no doubt it will take many and long trumpet blasts yet to arouse our wasteful people to a wise economy in this matter. It seems to be one of the last things that human beings learn, that the balances of nature are to be touched with reverent hands. Our Department of Education at Washington publishes the statement: "In the early part of the eighteenth century the governments of Prussia and France had their attention seriously called to the rapidity with which the forests were disappearing within their borders, and the disastrous effects which were sure to follow. The great Frederick cast the horoscope of the future for his beloved Prussia, and saw that his little kingdom could grow and prosper only through the observance of a policy that would preserve and increase the forest area—assist, rather than war against, nature's method of preserving the fruitfulness of the soil. He made it a law to divide the forests into equal sections, and to fell the timber in successive annual portions—in fact, to institute a systematic treatment of the forest domain with a view to its improvement and perpetuation." This is simply wisdom, nay, even common morality. We ought to do likewise. Let us learn from whosoever is wiser than we. As a result of this care in Prussia, we are told that for the year ending with March, 1881, the income from the 10,000,000 of acres of public forests in Prussia was something over \$12,000,000, and all the expenses for care of the woodlands, and for the cutting and transportation of products, was somewhat over \$7,000,000, leaving thus a net income for the year of

nearly \$5,000,000; this, too, although the expenses included the payment of an army of foresters numbering more than 4,500 men. How different it is here in this country where the crime (for it is little less) and the impiety (for what else shall we call a disregard of God's good gifts?) have wasted our forests so much that an officer of our American Forestry Congress says: "It has been estimated by good authority that if we go on at the present rate the supply of timber in the United States will, in less than twenty years, fall considerably short of our home necessities." Our Bureau of Education publishes that in the year 1884, over five and one-half millions of acres were stripped for timber, "an area as large as the state of Massachusetts", and nine and one-half millions of acres more for fuel, and ten and one-half acres more stripped of their forests by fires. We repeat that this flagrant, heedless waste is an impiety. We know not all that may come of it. Sacrilege comes home at last, always. What calamities to agriculture, what destruction by floods, and what inscrutable plagues falling on human life and health, may come of this abuse, no one can say. It is time to stop this headlong, selfish destruction in the name of patriotism and common humanity.

WHAT are the dangers of the "ethical" fellowship established at Cincinnati? Those which Unitarians have always been exposed to. If a little greater than before in virtue of the frank invitation, also less than before, should we make a frank declaration of our general beliefs,—with the balance probably on the side of the lessening. What has ever prevented "the agnostic, materialist or atheist" from coming among us, claiming our name, entering our ministry, if they would, but the fact that we are still less attractive to them than they to us? To the churches based on creeds we have always seemed unprotected and all-out-of-doors. And yet the spiritual affinities which draw kin together, and keep those not akin apart, have proved ample for protection. Non-worshippers don't care to go with worshippers, unless some deep thing in their being holds them spite of their own topologic; and in that case they are our kindred, and we want them with us, and our name like our hearts should hold them, —whatever be the consequences in the world's eyes: which consequences in the long run would be, of course, to help and not to hurt us. Yes, "a new meaning for the Unitarian name" is this,—new in the sense in which Jesus said, "I come not to destroy the law and prophets, but to fulfill them;" new by the right divine which live things have, to grow. When was the meaning of the word "Unitarian" closed,—and who, or what closed it? Practically, "fellowship" can be left in the future, as in the past, to common sense, to common sympathies, and to the congregations who alone have all the right and power there is in the case. The "agnostic" cannot find a Unitarian pulpit unless a Unitarian congregation wants him; and if it do, has any Unitarian Conference the right to forbid the bans, or even to hint its disapproval by public resolution? Individually, the churches and the ministers can do what their hearts bid them as to fellowship. As for ordination, the "Unitarian" minister needs none whatever; and if the "atheist", who yearns to be this minister, asks neighbor preachers to help ordain him, neighbor preachers ought to have the courage to act according to their own conviction of the best, whether that prompt the yes or the no. That "atheist preacher" is our Unitarian sea-serpent! There has been much talk about him recently, but it is quite uncertain yet if he exists; and if he does, is he going to impede navigation? He is almost pure *bogey*,—good to frighten those who are easily frightened. To actually limit our Unitarian freedom, in order to exclude him, would be to sell our great birthright for about the smallest mess of the thinnest pottage that ever a religious body hungered for! It would be to build a high fence around the house and shut the sunlight out, in order to get a place to nail the horse-shoe up! No, we are denying the power of the great God in us to talk about organizing one of his young churches on such policies of exclusion. Our "protection" is to be worshippers free but so deep, theists free but so intense, Christians free but so true and brave,

that the worship, the theism, the Christianity, shall become, not our protection, but our invitation and our charm and our converting power to whatever is outside of us.

We have received and read with warm interest the *Reporter of Organized Charity*, for April. It is enlarged to eight pages with this its second number, which means, we believe, thrift in the good work, and an increasing understanding of that work by the community. The leading article is a sketch of the late Judge Rogers, adorned with a pleasing portrait of that benevolent man, the first president of the Charity Organization Society; and, the article says, its "faithful friend in adversity and prosperity". But we hope and believe that the day of adversity for this really scientific charity enterprise has passed in Chicago. There is an excellent article on Individual Benevolence, which benevolence the editor thinks of the utmost importance,—to guide and to aid which must, for a long time, be one of the best things the society can do. There is a wise two-column treatment of the overgrowth of institutions; in which Wisconsin is praised for the wise decision of its Board of Charities, that Insane Asylums should be limited to 50 or, at the utmost, 100 inmates. Mr. Johnson, secretary of the Charity Organization Society, says: "Personal human influence is the only influence that avails to help mankind, and without it all rules and systems, how good soever they may be, are of little avail;" and to the same effect quotes the following: "The work which charity has bidden us undertake, while it is practically unlimited in its scope and in its demands, is a work which can only be done at its best by the individual and for the individual. Our methods must differ, our fields lie far apart, but always the truth holds; that what one can do for one includes the most and the best that can be done for the human family by its members"—wise and true words, which touch the foundation of the aim and methods of the Charity Organization Society. The paper contains also interesting instances both of frauds and of wise assistance, which show the nature of the society's work. We say again, as we said last month, that this little paper should go into every household, as it easily can by its price, which is only 50 cents per annum.

In closing his sermon on Mr. Beecher, Rev. A. J. Rich, of Fall River, Mass., said: "I was once crossing the Alps over the Simplon Pass, and was very desirous of getting a glimpse of Monte Rosa. The diligence had slowly climbed to the highest point on the road, and the driver halted by my request. The company consisted of half a dozen people evidently of as many nationalities, as I could hear, without understanding a word of their confused jargon: I knew where Monte Rosa ought to be in the distance; but on account of the billowy clouds of August that loomed up in the lambent skies in the direction of the object of my search, it was hard to distinguish between the clouds and the snow-capped mountain dome. I wanted to be sure that I had seen it, and without success I made signs to the men about me to get their word of assent or denial. It was all Greek to both parties. Finally I said, I will prolong the halt as long as possible with a few francs, and stand and gaze toward the snow-mounted height, and perhaps the clouds will shift and I can distinguish between cloudy billow and snow-crowned dome; and my patience and perseverance were rewarded. In no great length of time I could see the clouds move and scatter, and I caught the sight of lovely Rosa, and there I gazed till every film of cloud had swept past the imperial sentinel, which stood out before the clear blue sky, a thing of beauty, and imaged in my memory a joy forever. Now, my friends, let this picture fasten a truth in your minds, and make it, I care not how vivid and impressive to your thought,—the truth, which I believe is a truth, that, if we are only patient enough, and, failing to get from the differing views of others a vision of the man of whom we speak, as he really was,—watch and wait till the clouds that somewhat obscure the beautiful outline of his character shall have passed, we shall be rewarded; all who have ever been made happier or better by his heaven-inspired utterances will be, in beholding

that unique man of finest fiber and rarest soul and tenderest womanly heart, in the grandeur becoming his real worth and his towering splendor, making the common man, detractor or admirer, a pigmy at his feet. And still further, as at the foot of this same mountain, streams of water find their way down its sides to quicken and refresh the valley and give bloom and beauty and fruit to multitudes for their enjoyment and help, so I believe streams of influence and soul-refreshing life will continue to flow to millions of souls this now silent tongue has courageously and continuously addressed for nearly fifty years. Set your eyes upon the mountain beyond and not the passing cloud; at least, gaze toward the reality and believe in the divinity that abides in him and in all essential nobility, in spite of weaknesses and imperfections that so often cling to great natures. It would be a different world and a better world if, in our judgments, we were all as beautifully and as magnanimously charitable as was Henry Ward Beecher!"

The Western Unitarian Conference.

In this number the preliminary announcement for the approaching annual meeting of the above organization appears. This meeting will be looked forward to with especial interest, because at its last session this conference was forced, by parties who tried to check or change the direction of its slow, long, and earnest development, to formally declare the open spirit and, doctrinally speaking, unconditioned fellowship which, from its inception thirty-five years ago to the present time, has become more and more a part of its spiritual endowment, its religious earnestness, and its inspiration. We look forward to a meeting that will be marked with peculiar earnestness of conviction, warmth of fellowship, and religious unanimity and enthusiasm. Probably those who distrust its present position and are afraid of the untrammelled fellowship, will renew their pamphletarian agitations of a year ago, and do all they can to provoke schism. But we think our western churches have grown tired of such tactics, and that the delegates will have little interest in such disputes. Those who think the conference occupies a prophetic position—that the Cincinnati resolution is religious and noble, but for pecuniary and other reasons that it was *inexpedient* and impolitic, will stand aside awaiting the catastrophe which we believe will never come. Those in whose hearts there is a love for our western cause, a pride in the traditions of the Western Conference, a faith in its prophetic mission, will gather in goodly numbers, anxious to deepen their own religious life, to dispel all discord by love, to find the wisest co-operation with fellow-workers of all localities and every shade of belief.

The first great concern of the conference will be for high, devout, loving BEING. It will seek to be true, Christ like and God fronting, though its dollars be reduced and its words be misinterpreted and misunderstood.

Its next concern will be for worthy DOING: the great unfarmed spiritual fields of the west, the lonely churches, the still more lonely men and women without churches, the feeble state conferences needing fellowship and neighbor sympathy, the great tides of love and good-will in the east, needing western outlet and western trustees; the readiness of the A. U. A. to help and co-operate, and its need of western agents and co-partners,—all point to the fact that the Western Conference has a measureless work before it. There is no danger of too many workers or of rival administrations among generous and noble laborers. It is not difficult to adjust co-operative relationship between the A. U. A. and the W. U. C. Such relations have existed in the past to the strength, satisfaction and inspiration of both parties. Better ways and larger ways doubtless await us.

Brothers and sisters from Denver to Cincinnati, come! Let us take sweet counsel together. Come! Let us see how good and pleasant it is for brethren to dwell together in unity. Come! In the spirit of Jesus and in the love of God. Let us BE and DO the things that will hasten the coming of the Universal church, the Kingdom of Truth, Righteousness and Love in this world!

Character and Citizenship.

In a recent circular of information of our bureau of education at Washington, we find the following statement: "The last census shows about one and one-half millions of adult males who could not read. The popular vote for president in 1884 was some ten millions. This shows that more than one in every ten who voted may not have been able to read the vote he cast." Surely this is enough to arrest the attention of thoughtful people. It is a bad treatment of republican power and citizen dignity to make it worth so little that a man may wield it who will not take so much pains for it, nevertheless, as to enable himself to verify the meaning of the vote which he casts. This is an anomaly, a disgrace and a danger. It is an anomaly because it sets a man to do an important thing for which, confessedly, he is so unqualified that he cannot know of himself whether he does it or not. It is a disgrace because it sets a mean value on liberty and citizenship, and tosses sacred responsibilities about like so much dust. It is a danger, because where ignorance is, passion and impulse rule; and what is more dangerous than power in the hands of untrained impulse? It is simply monstrous that a man should cast a vote who cannot read it; for if he *cannot* learn he is too imbecile to exercise the power of the ballot; and if he *will not* learn he holds the privilege too cheaply to be worthy of it. Whoever sees not this and will not preach it, bedizens Liberty with bold flatteries, but clothes her with no virtue.

In another part of the same circular we find it stated that "The total expenditure for public schools in the United States was in round numbers in 1886, \$83,000,000." But it is estimated that the trade in liquors in this country amounts to \$800,000,000 a year; and this statement, probably, is under rather than over the truth. Whence it appears that \$10 are spent for drink for every \$1 that is invested in education. This \$800,000,000 worth of business employs an army of 400,000 men in the liquor traffic; which is to say that, of the 10,000,000 of voters for president in 1884, one in 25 was in the liquor traffic in some way.

Truly, what with ignorance on the one hand easily to be seduced, and with selfish vice on the other eager to lead astray, civilization and liberty war with fearful odds. The more need that the good, the instructed and the honest should rouse up to the strife. The more need of wise reflection, too, till we understand the immense miseries and loss inflicted by such open sluices of waste as the liquor traffic, and shut them as the first steps in reform.

Finally, we shall do well both for education, temperance, citizenship, and every other good thing, to keep in mind the German proverb that, "Whatsoever we would have appear in the nation's life we must introduce into the public schools."

J. V. B.

A Declaration Concerning Unitarian Fellowship and Doctrine.

In the last two numbers of UNITY the right, the safety and the advantages of Conference declarations concerning the Unitarian fellowship and doctrine have been set forth in long articles. With *obligatory* beliefs Unitarians have nothing to do. The kind of declaration meant is one which, instead of prescribing "essentials", pre-affirms itself as "binding on none, always open to re-statement, and representing only the thought of the majority". The first article maintained, against the "congregational" objection, the *right* of a Conference to make such statements, and proposed a change in the Cincinnati "fellowship" resolution to make it more exactly just to any congregation not yet ready for its freedom. The second urged the *safety* of an open "doctrinal" statement as against the "credal" dangers,—and its *advantages*: (1) As a missionary voice it would answer loudly the chronic question of outsiders, "What do Unitarians stand for?" (2) While the open fellowship affirmed at Cincinnati will tend to spiritualize Unitarianism, the open doctrinal statement proposed would tend to organize us more effectively for work and influ-

ence. As a minor good—should the Western Conference at its May meeting heartily adopt such a declaration—it might help to allay our present "issue" troubles, or, at all events, would do much to correct the misrepresentations that have been so widely spread this year about the western Unitarians.

If the Conference is willing to consider the proposal at all, of course more than one "declaration" had better be, and doubtless will be, submitted to it at the meeting. We ask leave to lay one before our readers now. Some such resolution with "declaration" as that affixed immediately below, the writer hopes to offer at the May meeting, if he be allowed to. It is printed now on purpose to invite examination, and to stir others to make a still nobler statement of our faith. To the same end, it will be put in pamphlet form, in connection with the substance of the two previous articles referred to, and will be mailed from this office for one cent a copy. If our proposed "statement" look long, let its missionary purpose be remembered,—that it is meant to answer with compact fullness that chronic question, "What are Unitarians, and what do they believe?" If it deal little with negations or contrasts with the faiths of other churches, that, too, is intended: these are our Affirmations,—the things which, as we think, will abide when there is no longer need of the contrasts and negations of the day. It is a considerably revised form of what has already appeared in UNITY three times and is circulating as No. 10 in the list of "UNITY Short Tracts"; and several brains and hearts, eastern and western, ancient and modern, may claim joint authorship in its clauses.

This "issue" year has brought much light. We all ought to know what Unitarianism really means and stands for better than we did a year ago. If the plan here proposed would secure us against credal influences, would make us trust more bravely and simply to the force of the Spirit working in and through us, and would more widely sow the blessings of our faith, then the plan is worthy of examination from earnest men and women. And we put it to the minds and consciences of those who have tried so hard to break up the Western Conference on account of the Cincinnati action,—we put it to the gray heads and to the dark heads of the band,—whether, on careful second thought, this plan is not really what they *mean* and *all* they want,—whether it is not a safer, a holier, a more effective way than their own of doing the work given "Unitarians" to do.

W. C. G.

Resolved, THAT WHILE THE WESTERN CONFERENCE HAS NEITHER THE WISH NOR THE RIGHT TO BIND A SINGLE MEMBER BY DECLARATIONS CONCERNING FELLOWSHIP OR DOCTRINE, IT YET THINKS SOME PRACTICAL GOOD MAY BE DONE BY SETTING FORTH IN SIMPLE WORDS THE THINGS MOST COMMONLY BELIEVED TO-DAY AMONG US—THE STATEMENT BEING ALWAYS OPEN TO RE-STATEMENT, AND TO BE REGARDED ONLY AS THE THOUGHT OF THE MAJORITY.

Therefore, SPEAKING IN THE SPIRIT AND UNDERSTANDING ABOVE SET FORTH, WE, DELEGATES OF THE WESTERN UNITARIAN CHURCHES IN CONFERENCE ASSEMBLED AT CHICAGO, MAY—, 1887, DECLARE OUR FELLOWSHIP TO BE CONDITIONED ON NO DOCTRINAL TESTS, AND WELCOME ALL WHO WISH TO JOIN US TO HELP ESTABLISH TRUTH AND RIGHTEOUSNESS AND LOVE IN THE WORLD.

AND, INASMUCH AS MANY PEOPLE WISH TO KNOW WHAT UNITARIANISM COMMONLY STANDS FOR, SPEAKING IN THE SPIRIT ABOVE SET FORTH WE MAKE THE FOLLOWING STATEMENT OF ITS PAST HISTORY AND OUR PRESENT FAITHS.

OUR HISTORY.

In this country Unitarians came out from the Congregational churches of New England some eighty years ago,—came out as New Protestants, asserting,—

- (1) The Supremacy of Character above Belief, in Religion;
- (2) The Rights of Reason in the use of the Bible Revelation;
- (3) The Dignity, as against the Depravity, of Human Nature;
- (4) The Unity, not Trinity, of God; the Divinity, not

Deity, of Christ; and that Christ was sent as teacher to save us from our sins, not as substitute to save us from the penalties of sin.

Channing was their leader then. Since Channing's day belief in the Bible as a miraculous revelation, and in Christ as having any authority save as his word coincides with natural reason and natural right, has largely faded away among them. This second movement of their thought began some forty years ago; and Emerson and Theodore Parker have been their real, though at first their unaccepted, leaders in it.

To-day few Unitarians but trust free thought, and trust it everywhere; we only fear thought bound. Therefore our beliefs are still deepening and widening, as science, history and life reveal new truth; while our increasing emphasis is still on the right life and the great faith to which the right life leads—faith in the Moral Order of the Universe, faith in All-Ruling Righteousness.

OUR FELLOWSHIP.

In all matters of church government we are strict Congregationalists. We have no "creed" in the usual sense; that is, no articles of doctrinal belief which bind our churches and fix the conditions of our fellowship. Character has always been to us the supreme matter. We have doctrinal beliefs, and for the most part hold such beliefs in common; but above all "doctrines" we emphasize the principles of Freedom, Fellowship and Character in religion. These principles make our all-sufficient test of fellowship. All names that divide "religion" are to us of little consequence compared with religion itself. Whoever loves Truth and lives the Good is, in a broad sense, of our religious fellowship: whoever loves the one or lives the other better than ourselves is our teacher, whatever church or age he may belong to. So our church is wide, our teachers many, and our holy writings large.

OUR DOCTRINES.

With a few exceptions we may be called Christian theists; theists, as worshipping the One-in-All, and naming that One, "God, our Father"; Christian, because revering Jesus as the greatest of the historic prophets of religion; these names, as names, receiving more stress in our older than in our younger churches. The general faith is hinted well in words which several of our churches have adopted for their covenant: "In the freedom of the Truth, and in the spirit of Jesus Christ, we unite for the worship of God and the service of man." One struck our key-notes who said, "Unitarianism is belief in the humanity of God and the divinity of man." And another who defined it as "that free and progressive development of historic Christianity, which aspires to be synonymous with universal ethics and universal religion." But because we have no "creed" which we impose as test of fellowship, specific statements of belief abound among us. One such we offer here.

We believe that to love the good and live the good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion.

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this Order is truth; to obey it is right, and liberty, and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure and no evil thing success; that no evil can befall the good man in either life or death; that heaven and hell are states of being; that all things work together for the victory of Good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal,—

the sense of deathlessness; and this sense is to us an earnest of a life to come:

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name,—the Eternal God, our Father.

CONTRIBUTED AND SELECTED.

On Easter Morning.

F. L. K., OBIT APRIL, 1887.

On Easter morning in the place
Where late shone her uplifted face
Turned pulpit-ward, some loving thought
A miracle of bloom had wrought.

Pure as these flowers, her spirit rare
Was touched to love of all things fair.
How fit to mark her vacant place
With the pure calla's stately grace!

Sermon and lesson were unheard;
More eloquent than spoken word
The shining lilies spoke of her
New-risen from the sepulcher:—

"Even as the seed in blossom bright
Sends up its soul to greet the light;
In fairer realms a soul new born
To bliss, is risen this Easter morn!"

A. W. B.

CINCINNATI, April 10.

The Kansas Post-office Mission.

A REPORT READ AT THE LAWRENCE CONFERENCE.

In the *Open Court*, Moncure D. Conway says: "In the statistics, Unitarianism appears one of the smaller sects. In reality it is the largest. The fallacy arises from the fact that Unitarianism is not viviparous, does not bring forth its young alive; it is oviparous, and most of its eggs, like those of the cuckoo, are hatched in other nests than its own. The bad name of the cuckoo comes from the European species, which shove other eggs out of the nests they invade before depositing their own. The American cuckoo respects the broods of other birds, and leaves its child to be brought up with them, and for a time to be confused with them. When the broader wing develops in the Congregational nest, or the Episcopal or the Quaker nest, there is a good deal of fluttering and scolding among the parent birds; but the new creature is strong, not easily pitched out, and is gradually adopted as one of the family."

If Unitarianism recognized all its children in other churches, and outside of all churches, it would feel patriarchal as Abraham, the father of generations. The late Dean Stanley said that while he was in America every sermon he preached had some of Channing in it, and every sermon he heard was largely from Emerson. Yet Dean Stanley did not go into any Unitarian church.

This parable is a good exordium or prelude to what I may have to say about my post-office mission the past year. An orthodox brother in the Congregational church writes me: "I get from the papers and pamphlets you have frequently sent me some very suggestive thoughts, and above all I get that impression and lesson which is so hard to learn, that there are many ways of the spirit, and that *Truth* is so manifold that no one can expect or hope to see more than one phase of it." And again, "I have read with great interest a sketch of Doctor Eliot in the *Unitarian Review*, and I could not but think that while I had always heard of Doctor Post, his

contemporary, who had maintained the cause of New England Congregationalism in St. Louis for the past fifty years, I had had but a very dim and imperfect notion of the great work which Doctor Eliot had done in the same place."

Another good egg has been laid in the nest of a "Christian" preacher, who writes me: "I receive the *Christian Register*, *Unitarian Review* and Mr. Savage's sermons regularly. Am now reading Clarke's "Vexed Questions in Theology", Channing's works, Emerson's Essays, Herford's "Unity of God and Man", Savage's "Social Problems", and Clarke's "Problem of the Fourth Gospel." So far I find myself in sympathy with these works. I find myself more and more in sympathy with your people, and no doubt will take my stand with them sometime.

A very thoughtful and sincere man living in Western New York, who was brought up a Baptist, and who has listened to Baptist preaching for fifty years, writes me: "I have never been able to mark out a line of theological thought that I could feel justified in proclaiming as a guide to others. I find no difficulty in marking out a line of moral conduct which I *should* follow. These considerations have deterred me from joining any religious organization. The views of your organization, as I gather them from the literature you have sent me, come nearer to my own conclusions. I am prone to skepticism; by this I mean that my organism seems to be such that no sooner I receive an idea, than I begin to weigh the *pros* and *cons* of its truth. I can not take another man's idea till I have fully digested it and made it my own. You will readily see that I could not feel at ease in a religious body where I would feel obliged to accept unquestioned what was dropped to me. But I now think if I lived near an organization like yours, I could readily join it, feeling that my honest convictions would not be stifled." From a lady who believes herself orthodox, I have lately received a letter from which I make an extract or two: "Maturer years have liberated me from the bondage of opinions which never seemed rational to me. I can hardly conceive how I made myself believe that the Bible taught what is called the *Trinity*. I would not teach my class of boys doctrines their parents fear,—nor will I teach the opposite. I *leave creeds* to try and train good, true and Christian men. I admire Mr. Hale. Thank you for his sermons. Wish more of you liberal Christians had his views of the Son of God and of the Bible. The *Christian Register* is always welcome."

One whom some of our creed-bound friends would regard as an infidel, or perhaps an atheist, speaks thus in a letter: "I thank you for the tracts sent me. 'Are they such as you approve?' you ask. The majority of them are read with pleasure. Some, however, I should question as to their merit, in these times of advancing thought. Yes, anything from the brain of Minot J. Savage is always acceptable, or from any other individual thinker who has courage to give utterance to a grand thought, however antagonistic it may be to musty theology. I am pleased to say that there is a liberal club organization here, and I have read all the best tracts sent me in our meetings. Again I thank you for continued favors."

From a gentleman well-known in public life, and a member of a Congregational church, I receive this message: "I read every tract you send with pleasure."

From a friend, unknown to me personally, comes this note: "Accept thanks for documents and papers sent bearing upon the subject of advanced religious doctrine. Be assured I have read them with no little interest, and have started a loan office, and will pass them on to my inquiring neighbors."

From a lady in California, once a resident of Lawrence, I received a letter from which I make one or two extracts: "You remember that I used to call myself a spiritualist? Well, I still keep the faith, thank God; but I realize, as once I did not, that spiritualism is not a religion, but simply a philosophy; while Unitarianism is a religion so comprehen-

sive in its nature that it only asks, Are you living your highest and truest life; that calls for no argument, and enables me to reach right down into the hearts and lives of those around with the blessed teachings of the divine master.

"Your papers, after being read at home, are sent on their mission of enlightenment and love to other souls struggling in the darkness after the divine light. For them I want to thank you more than pen can write or tongue can tell."

All such thanks and acknowledgments of our papers and tracts received are, to be sure, very encouraging. But there is far greater encouragement to persevere in my work from the fact that the times are ripe for such a mission. There is a spirit of inquiry now thoroughly aroused throughout Christendom. The old theological foundations are crumbling away. The idols which former generations have worshiped are being cast to the moles and the bats. There is no longer any fear that harm will come to the wheat by separating it from the chaff. The age in which we are living is diligently and earnestly searching for the *truth*. It wants to build on the truth, and not on the shifting sands of error. The timidity of the past is giving place to greater boldness. The narrow partisanship of sect is gradually, though surely, widening into broader channels. Denominational lines are daily transgressed. My Chicago paper tells me that one Sunday lately the members of Case Presbyterian church at Cleveland were astounded when their well-paid pastor, Mr. Ogden, one of the ornaments of that sect, read the following:

"I hereby present my resignation as your pastor, to take effect April 1st. My only reason for this step is a change, or rather growth and maturing of theological opinions, which make it impossible for me in good conscience to longer assent to the doctrinal standards of the Presbyterian church."

The same paper tells me that *three* Presbyterian ministers changed their base from this Presbytery last week. This very probably is the result of the ova of Unitarianism deposited in Presbyterian nests.

And so I remain firm of heart. Every tract which I send away I regard as good seed, and a prayer follows it that it may fall upon good ground. I sow in faith. I have no doubt of the fruitfulness of the post-office mission. In the nature of things it can not help doing good. It is good for the intellect as well as for the heart. It goes where the living voice is not heard. It is a still small voice which whispers in secret. It is clear and affirmative.

I am sometimes asked how I am paid for my work—my work is my pay. The consciousness that I am doing good is my reward. Where do I get stamps to send off my 4,000 papers a year and to place on my letters of correspondence? They are sent by the friends of the mission. If they do not come as they are needed, I pray for them, and they come in answer to my prayers. Thus far in my year's work I have received something less than forty dollars. To carry me well through the year (ending with me the first of June) I shall need ten dollars more.

I need not here particularize the sources from which funds have come. Suffice it to say that about 30 dollars have come from friends in the east and ten dollars from friends in the west.

My sincere thanks are due to the American Unitarian Association, and to the Western Unitarian Conference, for papers and tracts which they have gratuitously furnished for my work. Papers, pamphlets and sermons from various individual sources I am happy to acknowledge, publicly, as I have by private letter acknowledged when I have known the source from whence they came.

Upon the strength of those resolutions I am emboldened to urge upon the members of this Conference the importance of strengthening and enlarging the influence of your state post-office mission.

I desire to say still further, that I was encouraged and strengthened in my mission by the resolutions passed by the Kansas Unitarian Conference at its last session held at Topeka, in reference to the usefulness and efficiency of my work.

You can do this by your individual contributions in money

or in stamps, in large or small amounts, in proportion to the generosity of your hearts and the fullness of your purses.

You can do this by looking up people scattered here and there over the state who would be willing to receive and read and who would be benefited and enriched by receiving and reading, the papers and pamphlets and sermons which are sent through the post-office mission.

There is not one present who by the exercise of a little thought and care could not send me in the course of the ensuing year the name and address of ten persons in this state, who seldom or never attend any church; who have little sympathy with the irrational dogmas warmly contended for and vigorously urged by the sects around them, but whose hearts, hungering after something higher and nobler, would be cheered and comforted and fed by the gospel of sympathy, tenderness and love which Jesus proclaimed—and which we are glad to preach. We must go out and search for these sheep that are not shepherded and bring them into our fold. I am not afraid to use the self-same words which Jesus used. Other sheep I have which are not of this fold: them I must also bring in, and there shall be one fold and one shepherd. If we have the truth let us speak it boldly, and bring all we can under its influence. Men do not light a candle and put it under a bushel, but on a candlestick, and it giveth light to all within the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.

JOHN S. BROWN.

The Chicago Gamin.

WHENCE HE COMETH AND WHITHER HE GOETH.

There are in the city of Chicago about one thousand boys who earn their living on the street. Only about fifty of these can be accommodated at the Newsboys' Home. Some four hundred have no abiding-place. The remainder have homes, and in a few cases both parents.

The first class, who live permanently at the Home, pay five cents for meals and lodgings, and style themselves boarders. They are the better class of boys, who mostly are sellers of the morning papers. They are nearly all capitalists, and some have in their employ even as many as ten small boys, of whom they exact the strictest business settlements. When poverty makes a hard task-master, it makes him very hard; when it makes a kind one, it makes him very kind. Of this class the boys more easily yield to whatever authority or discipline is necessary. They are more ambitious and anxious to better themselves and improve their surroundings. They are loyal and true to each other, and remarkably generous to their companions when unfortunate; keen, sharp, and ready readers of human nature. 'Tis said a stranger in town accidentally jostling him, he is able at a glance to tell in what language to swear at him. They are, as a general thing, quite philosophical in their misery, and bear it with far less complaint than many older ones in the most trivial affairs of life. Many of them have secured good places in the city, and on the whole turn out, perhaps, as good a percentage of honest, capable men as the more favored ones.

The next class includes the entirely homeless. Alleys, doorways, lodging-houses, under sidewalks, or any place that offers a friendly shelter for a temporary abiding-place. The boys of this grade are largely received from runaways and children of criminals; they are lawless and liberty-loving, always sleeping in the open air when the weather is fine. One of this class would answer to the description of Victor Hugo's "Gamin", that lives like the cat or sparrow. Freedom is the one prevailing idea with him, and the fear of losing that liberty does more towards keeping him in order than all the laws that can reach him. He fights, sings, swears, steals, and yet is angry if called a thief, as he never steals except for necessities. He loves

the theater, with its lights, warmth and music; it transforms his poor life to a shining paradise. The theater and the mission rooms are about the only friendly roofs that cover his poor head. The little fellow gambles, like his brother, the Italian lazzaroni; he may be found morning, noon and night, whenever he can secure a penny, in sly places trying his luck with the dice, in a game called craps.

Dirty, soiled, ragged, cold and miserable, he forgets it all, and his delight knows no bounds if the lucky number, four or eleven, turns in his favor. Though he *knows* this passion keeps him colder, hungrier, wetter and more ragged, yet he cannot resist its fascinations.

The last class, the most unhappy, have what are *called* homes, but which are far more cruel than the friendly sidewalk or warm cellar, and these are the ones that most appeal to our sympathies. Their homes are occupied by lawless, drunken parents from whose treatment the children suffer more than they do from the biting blasts of winter or the scorching heat of summer. These besotted parents, controlled by their degraded appetites, drive these poor children at the tenderest age upon the street, not only to earn bread for themselves, but to furnish money for the vices of the parents. Many a little one has gone to bed hungry and supperless, marked with blows, crushed in heart and spirit, because the money earned has not been sufficient to supply the miserable appetites of these parents. They are not like the little Gavroche, who thought all mothers were like his, and so did not complain; but more like the man who dies a lingering death of thirst in sight of water. We see him denied of every right, denied the right of decent birth, of precious childhood, of honest love. What wonder if he in his turn should repeat the cruelty? Many a pathetic story of their loves and sacrifices, their shame and sorrow, which would seem new in this world of old things. There is one boy twelve years of age in the news-alley, whose parents are both irredeemable drunkards. He will not live at home, but prefers any other place. Every three days in the week his besotted mother comes to the street nearest the alley where the boys stay, and collects what her poor boy has struggled so hard and suffered so much to obtain, only to stop at the first saloon she reaches to spend for that which has ruined her body and soul. Yet this boy has steadily given this woman four dollars per week without urging, sending it to her by a policeman because he is ashamed to let the boys know it is his mother. On being asked why he did not keep it for his own comfort he replied, "I do it for my little brother who has such pretty blue eyes and long white curls." But the pleasant and hopeful feature of it is the good work the missions all over the city are doing. There has been a great change in the condition of the boys during the last four years. If it be true that God intrusts the happiness of many in the hands of a few, then surely there has been good work done by the few. Still there are enough left who need help,—enough homeless, houseless waifs who never knew a mother's love, or a father's care; who never heard the name of God except as a curse, who know nothing of love except to hate and fear, to whom hunger and cold have become a second nature, whose highest aspiration is food and warmth; enough of them in spite of the work of Newsboys' Homes, and Mission Schools, in spite of the self-sacrificing labors of strong men and tender women to cause us, who at evening see our own loved ones well fed, well clothed, to wonder whether some neglect of head or heart is not making each one of us more or less responsible for the condition. Perhaps we are all too much like the man in the late theological discussion who said if God could stand it to destroy the heathen he thought he could. Still, we are hoping and believing that God in his own good time will send them a Moses, who will lead them into the light, broad lands of Canaan.

UNITY.

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NOTES FROM THE FIELD.

Chicago.—Easter at All Souls church was marked many striking features. Offerings in the shape of contributions from the Sunday-school and other members of the parish to the furnishing of the parlors and the general decoration of the church came pouring in Saturday afternoon, the Sunday-school making its offering by classes. In this way five or six easy chairs, rugs, hassocks, vases, a clock, an elegant pulpit Bible, a pair of brass andirons for the parlor fire-place, etc., came in. The teachers of the Sunday-school presented a handsomely framed copy of Walter's etching of Muncaksy's Christ before Pilate. One lady presented Da Vinci's Last Supper. Another, a copy of a recent painting of Ruth, by Laves, a Spanish artist. These in connection with the flowers and the birds rendered the Church-Home beautiful and musical. Every seat was occupied; the Easter festival service was used, as found in Mr. Blake's "Unity Festivals", for the fifth time. Eight children were christened. Nine boys and girls were welcomed as children of the church, after having studied in the Pastor's confirmation class for the last eight months; and, most interesting of all, the Church Book was opened for the first time, and those who had already given their hearts gave their hands by signing their names, having first pledged their interest by standing and joining hands in the interest of the following

BOND OF UNION:

We, whose names are hereunto affixed, join ourselves together in the interests of morality and religion, as interpreted by the growing thought and purest lives of humanity, hoping thereby to bear one another's burdens, and to promote truth, righteousness and love in the world.

—The Chicago Woman's Unitarian Association held its March meeting on Thursday, the 31st, at the Third church. There were present one hundred and twenty-five ladies and one gentleman, J. V. Blake. Mrs. Wooley gave the paper, subject: "What shall we do with our doubts?" The usual discussion followed. Mr. Blake, who was called on, and responded with some remarks bearing on the subject, Mrs. West, Mrs. Brown, Mrs. Remick, Mrs. Jones, Mrs. Boyeson, Mrs. Effinger and Miss Graves were among those who helped make the discussion an interesting one. The April meeting will be held at All Souls church, Thursday, April 28.

Mrs. E. A. DELANO,
Sec'y C. W. U. A.

Philadelphia.—Weston is shortly to speak again in Unity church, Camden. Gilbert, the seceding Methodist, is likewise expected there before long.

—The April section meetings of the Society for Ethical Culture were made notable by an essay and speeches upon matters of import. Mr. Sallinger read a paper on "The Needs of Cities", and Miss Frances Emily White, Miss Mary Thorn Lewis and others followed it with pertinent comment.

—Plans have several times been broached for holding one of the meetings of the Free Religious Association here, but something or other has always come between the thought and its fulfillment.

—Professor Westbrook is mapping out an elaborate examination of the Girard Trust proceedings, through which the founder's wishes, in regard to religious teaching, have been violated.

—Unity church, Camden, is about to establish a kindergarten in furtherance of the theory of practical religious work.

—Walt Whitman lectured on Lincoln in the Camden church to an audience upon which his unaffected eloquence was supremely effective. As he sat there by the light and read, and the flowing beard and massive frame and utter composure attracted one's thought, an aroma of greatness seemed strangely diffused. Whitman used two words: "love" and "death", with an exquisite music which goes straight to the heart. Feeble in body, strong as of old in brain-bone, his cheer is like the fresh air of a spring morning. April 14 he reads this vivid story from the stage of the Madison Square theater, in New York.

—The next meeting of the Woman's Auxiliary Conference occurs in Germantown.

H. L. T.

Charleston, S. C.—The restoration of the Unitarian church, so generously provided for by the conference at Saratoga, nears completion. The church is much simplified, stripped entirely of its terra cotta pinnacles and all its castellated battlements. Happily the old beauty is all preserved within,—indeed, heightened by slight changes in the coloring of ceiling and walls. The congregation, now worshipping in Masonic Temple, expect to return to the church on April 24, at which time Secretary Reynolds, returning from the Southern Conference in New Orleans, will tarry in Charleston to share and assist in the rejoicing. The cost of this restoration, using the utmost economy consistent with strength, will run near to \$12,000. A new organ was hoped for, but the old one—of which the front was demolished—has had its interior doctored, and is to do service a while longer, with some artistic drapery to hide its external bruises and nakedness.

—A few weeks ago Mr. Browne gave a public reading of "Locksley Hall" in the two parts, with comments, and some defense of the later part from the easy charge of pessimism. The ladies of the congregation served refreshments in the intermission. The reading was in the hall of the Young Men's Christian Association.

—The Southern Conference, organized in Atlanta in April '83, holding its first meeting in Charleston in Jan. '85, now holds its second in New Orleans, April 20. Robert Collyer preaches the opening sermon.

Hinsdale, Ill.—Unity church, named April 6, 1887. Our youngest born! Can its record be beaten? The initial word was spoken March 27 by the Western Secretary. W. C. Gannett preached April 3. On Wednesday evening, April 6, a business meeting was held and a constitution and by-laws adopted. On the following Sunday, April 10, a new organ was on hand, a new choir, a new book bearing on its back in gilt letters the name of the bantling, and three dozen copies of "Unity Hymns and Chorals".

The church was made beautiful with floral decorations. Mr. Effinger led the service, and after the sermon presented the parish register, reading the constitution and by-laws and names of newly elected officers. Thirty-four names of new members were entered, with gladness of heart. How hearty the greeting! how inspiring the day! those only can know who were present. Too much, do you say, to be accomplished in fourteen days time? Probably not. The conditions were favorable. The preparation began years ago in other parishes and localities, and the auspicious hour had come for the flowering out of these earnest souls in the new hopes and affections which consecrated that Easter day.

Boston Notes.—Our Easter services have been unusually interesting. The day was fine. The churches had a large attendance. Floral displays and appropriate exercises for adult congregations and for children were held by ministers of all denominations; by some even who had not before observed the festival.

—Rev. James J. Clarke gratified his parishioners by attendance on their communion service on Easter Sunday. He gains strength slowly.

—An effort will be made the coming summer to sustain liberal preaching at several seashore resorts near our city.

—Hon. George T. Hale is trying to realize his ideal philanthropy by canvassing our rich men for subscriptions to the building fund of a workingmen's exchange.

—Arrangements are nearly perfected to assure the projected social reunion in May of Universalist and Unitarian ministers, with ladies.

—The Easter Register contains communications from several eminent scientists—generally giving opinions that early and late scientific researches do not tend to oppose or to affirm a belief in the immortality of man's soul—and that spiritual researches are quite distinct from scientific studies. The writers generally believe in immortality on other than scientific grounds.

Duluth.—We are not much given to gossiping about churches,—we do not wish to anticipate news; but we have known for some time that things are moving steadily toward a Unitarian parish at this place. Messrs. Clute and Crothers have already been on the ground, and this week Secretary Effinger is spying out the land.

A Ghost

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Pastor, Rev. David Utter. Services at 10:45 A.M. Sunday-school at 12:15.

UNITY CHURCH, corner of Dearborn avenue and Walton place. Minister, Rev. T. G. Milled. Services at 10:45 A.M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Pastor, Rev. Jenkin Lloyd Jones. Sunday, April 17, Mr. Jones will preach at 11 A. M., subject, "Yeast". Sunday-school at 9:30 A. M. The course of lectures on the great religious teachers of the world will be continued in the evening at 7:30. Subject: "Jesus, the founder of Christianity." There will be a course of lectures on Womanhood; or, Talks to Mothers and Daughters, on the following dates. Lectures begin at 8:30 P.M.

April 8. "From Girlhood to Womanhood," By Dr. Elizabeth Chapin.
April 15. "The Influence of Expression Upon Development," By Mrs. Frances Parker.
April 22. "Narcotics and Stimulants," By Dr. Julia R. Low.
April 29. "Social Purity," By Miss Frances Willard.
May 6. "Embryonic Wedlock," By Dr. Leila G. Bedell.

Season tickets, \$1.00; single admission, 50 cents.

THIRD CHURCH, corner Monroe and Laflin streets. J. V. Blake, minister. Sermon at 10:45 morning. Sunday-school at 12:15 M. The Musical Club, Tuesday, April 19, at 8 P. M. The Longfellow Class, Wednesday, April 20, at 8 P. M.

UNION TEACHERS' MEETING at the Channing Club Room, 175 Dearborn street, room 93, Monday noon, April 11. Rev. Mr. Utter will lead.

The annual meeting of the Western Unitarian Conference will be held in All Souls Church, Chicago, May 17-19.

MUSIC HALL, HINSDALE.—Rev. Frederick K. Gillette will preach at 11 A. M., Sunday, April 17. Subject, "What do Unitarians Believe?"

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